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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*



HOLY BIBLE

PLAN TO COMBAT

CAUTION URGED

OFFERS BROAD ATTACK

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SET WAR STA

A HOSTAGE IN
HOLDUP QUEST

EDITORIALS

By W. T. PURKISER



There IS Good News

We live in a news-conscious age. Thousands of skilled reporters and commentators are dedicated to the business of bringing us the latest news via newspaper, radio, and television. Great news services girdle the globe with teletype and short-wave networks. Any event of importance almost anywhere on earth is on the air in a matter of minutes and in the newspapers within hours.

True, most of the news is bad news. We are actually conditioned to the point that bad news is easier to believe than good news. Many times we hear, "That is too good to be true"; rarely or never, "That is too bad to be true." A friend of mine opens the evening newspaper with the comment, "Well, let's see what the devil has been doing today." It usually isn't too hard to find the mark of the cloven hoof in headline and news story.

But there *is* good news. It isn't exactly new news. But it is still news. There is a hidden logic in referring to the message of the Bible as news. News is made by events. It is to be reported, heralded abroad, proclaimed to all. The good news which is the gospel is the record of what God has done for the salvation of mankind, the greatest of all His mighty acts.

The gospel is *good news about God*. It is word that God is not, as one man said He seemed to him, "a kind of oblong blur." Nor is He an abstract "power that makes for righteousness." God is the

Father of our Lord Jesus Christ. "God was in Christ, reconciling the world unto himself" (II Corinthians 5:19).

This good news is *news about the meaning of the cross of Christ*. What seems to our human gaze a terrible tragedy, the cruel death of the best Man who ever lived, was actually God's triumph over the powers of darkness. Calvary was not defeat, but deliverance. Christ was not a Victim; He was the Victor.

This means *good news about sin*. To say such sounds like contradiction, for sin is always bad news. But the good news is that the debt of sin is canceled, nailed to the Cross, and the power of sin is broken by the death and resurrection of the Lord Jesus Christ. "Sin shall not have dominion over you" (Romans 6:14), for Christ has broken its tyranny and delivered those who were held captive in its bondage.

There is *good news about the Holy Spirit*. Among the last words of the risen Christ to waiting disciples was, "Behold, I send the promise of my Father upon you" (Luke 24:49). When the Holy Spirit came upon the Church, Peter said, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). No longer need people of God walk in defeat and spiritual impotence. God's purpose is to pour His Spirit upon all His servants and handmaidens.

There is even *good news about death* in the good news of Christ. For God raised Him from the dead. He broke the ends out of the grave and made it a pathway to God. The undertaker no longer has the last word with those who are redeemed by divine grace. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

But this good news which is the gospel of Christ is not only good news about the past—what God has done. It is also *good news about the future*. It is news that the Christ who went away to prepare a place for His people will come again to receive them to himself, and to judge the living and the dead.

The Bible describes this coming event as "the day of the Lord." For the non-Christian it will be



The Cover . . .

News! News! News!
*Always stirring, often
frightening . . . coming
from north, east, west,*

*and south. News of nations on the march . . .
of vice and crime . . . of wars and rumors of
wars . . . men's hearts failing for fear. But
over and above the greatest news reported by
man is God's good news reported by holy men
of God who spoke and wrote as they were
moved by the Holy Spirit.*

Good News

THE GREEK WORD for "gospel" means "good news." Thus the opening sentence of the Gospel according to Mark can be translated accurately, "The beginning of the *good news* of Jesus Christ, the Son of God." And in the Apostle Paul's Second Epistle to the Corinthians we may read of "the light of the glorious *good news* of Christ." Likewise, our word "evangelist" comes almost literally from the same Greek word, and means "a bringer of good news."

Historically, this element of "good news" comes first in the religion of Jesus Christ. Before the Church was organized, before the Christian doctrines were defined, before detailed Christian advices were crystallized, "the good news of Jesus Christ" was being proclaimed in rapidly growing outreach and effectiveness. The amazing growth of the early Christian community came not from formal, external promotion, but from the spontaneous constraint of "the glorious good news of Christ."

So "Evangelism First" in the Church of the Nazarene is historically sound. Too frequently the order is reversed, and ap-

parently it is felt that it is first the church and then the message. But the strength and growth of the church are dependent on the reality and spread of the "good news."

Surely the gospel of Jesus Christ is good news in relation to both this world and the world which is to come. For this world it is the good news of redemption—"forgiveness of sins, and inheritance among them which are sanctified." Here it means spiritual illumination and deliverance from the bondage of sin. For this life it means also grace, guidance, strength, and protection under the providence of God, through the abiding presence of the Holy Spirit.

But the gospel has good news for eternity. In it is the only sure word of eternal life. It is the good news of what Oswald Chambers calls, "the dawn that transfigures tears," the good news of a perfect existence in the presence of God.

Good news always has within it an inherent incentive to propagation. May "the good news of Jesus Christ" grip our hearts anew, making us all radiant, effective evangelists—"bringers of good news."

General Superintendent Benner

a day of judgment and terror. For the sanctified people of God it will be a day of redemption and reward—a day of farewell to tears, to sorrow, to pain, and to death.

God's good news demands a response. It is not like the news we find in our newspapers, about which we shake our heads and murmur, "Too bad," or nod our agreement and go on unchanged. To hear God's good news is to be brought to a time of decision.

From this demand for radical decision there is no escape. Ultimately, the sin that damns is not lying, stealing, Sabbath desecration, or even immorality or murder. The sin that damns is the disobedience which refuses the risen Saviour and hears His good news in unbelief. Ultimately the grace that saves is not kindness, neighborliness, good deeds, baptism, church membership, or even martyrdom itself. The grace that saves is an obedience of faith which humbles itself before Christ in

confessing and forsaking sin, enthroning the risen Lord within.

The final, decisive question of the judgment bar of God will not be, "What creed did you accept?" or, "What Sunday school and church did you attend?" or, "By what mode were you baptized?" The final, decisive question of the judgment bar of God will be, "What did you do with My Son, Jesus Christ? Did you remain in the company of unbelief, crucifying Him afresh by affirming in your action the principle of rebellion that hung Him on the Cross? Or did you join the company of those who confess His name, honor His Word, and walk in His ways?"

So, however black the headlines, however dark the horizons, *there IS good news.* It is momentous news. It is life-and-death news. It is news which transforms the life and changes the whole future of man on earth and in eternity. "Behold, I bring you good tidings of great joy" (Luke 2:10).

LATE NEWS

Telegram:

Hattiesburg, Mississippi—First chartered *Bresee Fellowship in the Church of the Nazarene* sponsors Dr. Russell V. DeLong during religious emphasis week at Mississippi Southern College, Hattiesburg. Dr. John F. Nau, college chaplain, said it was one of the very best to date. Congratulations to Rev. M. L. Turney, pastor of First Church, on organizing this fellowship several years ago. Miss Doris I. Williams, president; Stephens Saxon, vice-president; Ruth Rogers, secretary-treasurer, are doing great in spearheading this work. It was my privilege to serve as resource worker during this week; enjoyed being in school again. Mississippi plans to organize other Bresee Fellowships.—Otto Stucki, District Superintendent.

Rev. and Mrs. E. H. Stout of 117 Davis Street, Shelbyville, Tennessee, celebrated their fifty-second wedding anniversary on February 21. They united with the Church of the Nazarene in 1918, worked in the evangelistic field, and then served as pastors on the Tennessee and East Tennessee districts for thirty years. Mr. Stout was ordained by Dr. R. T. Williams in 1921. He is now retired because of a heart ailment, and Mrs. Stout is a semi-invalid with arthritis. They lost their only children, twin girls, fifty years ago. They would appreciate hearing from their friends across the country.

Rev. Paul Whaley was elected president of the Locks Holiness Association at a recent meeting at Sault Ste. Marie, Ontario, Canada. The Association is made up of churches from Sault, Michigan, and Sault, Canada, and includes about twelve holiness congregations. Brother Whaley is pastor of the Sault, Michigan, Church of the Nazarene. Rev. Cyril Palmer, Nazarene pastor at Sault Ste. Marie, Ontario, was elected to serve as secretary-treasurer.

EVANGELISM FIRST

Andrew, Simon Peter's brother . . . first findeth his brother . . . And he brought him to Jesus (John 1:40-42).

Andrew loved Simon, his brother. That is the reason he could win him. When Christ saw the multitude He was moved with compassion; He heard music

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in the mob. Compassion is love in action, a hand outstretched.

Simon Peter became a greater soul winner than his brother Andrew, who won him. Many soul winners have won men who were remembered after the one who had won them perhaps was forgotten. The preacher has scarcely been remembered who put his hand on the head of a little gypsy boy and prayed for him who later became the famous Gypsy Smith, the great soul winner.

While I am writing I am trying to recall who won some of our outstanding

soul winners—Billy Sunday, J. B. Chapman, R. T. Williams, Billy Graham, Paul Rees. I think of our six general superintendents and I cannot be sure who won a single one of them, but they are products of someone's efforts. There they stand today—great men of God to lead our church on, although we cannot remember who won them.

But who cares to be remembered if what you have succeeded in doing cannot be forgotten?—B. V. SEALS, Superintendent of Washington Pacific District.

NOTICE TO EVANGELISTS

The *Herald of Holiness* for April 5 will carry a special four-page, detachable supplement listing evangelists' slates for April, May, and June. This is planned as a special service to evangelists, pastors, district superintendents, and others who wish information about revival meetings in progress. All evangelists now listed in the monthly slates are urged to send dates for this period to the *Herald* office not later than March 6.—Editor.

SPECIAL NOTICE

Additional copies of this issue of the *Herald of Holiness* may be ordered in quantities for three cents per copy to be used in community distribution. Visual Art inserts giving information about the local church are available as desired. Send copy for inserts and orders to Visual Art, Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri.

YOU CAN BE STRONG INSIDE!



By L. GUY NEES

Pastor, First Church, Los Angeles, California

ANDERSONVILLE prison camp was a maniac's nightmare. During the Civil War some 14,000 northern soldiers died there from starvation or disease, were maimed by bloodhounds or eaten by their crazed fellow soldiers. At the war's end the Confederate officer in charge of the camp, Captain Henry Wirz, was tried by a military court and sentenced to hang. Based on these court records, a new play called "The Andersonville Trial" has been written by Saul Levitt, according to *Life* magazine.

"The Andersonville Trial" is no mere myopic account of South vs. North injustice. It is an examination of a broad philosophical dilemma: Can a man justify his wrongdoing on the ground that he was simply obeying the commands of a superior officer? The problem has plagued soldiers throughout history, most devastatingly, perhaps, in the case of the war criminals of the German army.

The defense of Captain Wirz establishes that he was carrying out orders of a fanatical superior officer. At the end Wirz asks his accusers if they would have done differently. Stating the play's conclusion the judge advocate replies, "If they could not, then we must shudder for the world we live in—to think—one man owns the conscience of many men."

Captain Wirz admits he was sickened by conditions in camp. But when asked, "Why—inside yourself—couldn't you disobey?" he answers, "Simply . . . I did not have that feeling of strength."

"I did not have that feeling of strength" . . . indeed this may well be a parable of our age. Most people have high ideals, lofty aspirations, good intentions, but fall so far short of attainment that they are a constant embarrassment to themselves and to those about them.

When Mrs. Dorothy Smith was being tried in Tokyo for the slaying of her colonel husband, the judge stated, "I believe she was able to tell right from wrong, but I do not believe she had any ability to adhere to the right."

How tragic! And how true! No feeling of strength and no ability to adhere to the right! The

long lists of moral failures, graft, dishonesty, murders, and suchlike by educated, refined, cultured, enlightened people only give eloquent testimony to the truth of the indictment.

All of this would be a sad picture and mankind would be hopelessly lost in a quagmire of human despair were it not for one fact—one *mighty fact*—the power of God.

David knew it. One day he wrote, "Wait on the Lord: be of

good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalms 27:14). Isaiah knew it. He declared, "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). John knew it. He added, "Greater is he that is in you, than he that is in the world" (I John 4:4).

This means that there is adequate spiritual strength for anyone to resist the attacks of Satan on any and every battlefield. The inventive genius of the enemy has never been more evident than in our day. There are so many ways to sin and so many invitations to iniquity. A present-day advertising executive recently estimated that every person in the United States is daily being bombarded by 1,600 invitations to buy via the various advertising media. Satan's invitations are just as numerous. But regardless of the number and power of Satan's approaches there is victory for anyone who will wait upon the Lord for strength.

In Galatians, Paul lists the sins of the flesh as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, murders, drunkenness, revelings, and suchlike. Though the activities incident to this list may vary, yet the fact is that people of our day are just as guilty as were those of Paul's—and they are just as helpless within themselves to change their conduct. They, as Paul testified about his own strivings, are in a state where, "when I would do good, evil is present with me," and, "I see another law in my members, warring against the law of my mind" (Romans 7:21, 23). But the glorious message of the gospel is that there are



THIS EASTER

is especially meaningful as we go all out for the greatest Easter Offering of our church.

I am really concerned that we all become alert to this immediate and great need to advance at Easter with finance, that we may advance after Easter in world evangelism.

V. H. Lewine
General Superintendent

power, victory, and overcoming grace for anyone who will seek the Lord.

There is also strength for victory in the realm of the sins of the spirit. Again Paul lists them as hatred, variance, emulations, wrath, strife, seditions, heresies, and envyings. These can be just as devastating as the sins of the flesh. We are warned in Hebrews to "follow peace . . . and holiness, . . . looking diligently . . . lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:14-15).

How often have we witnessed homes broken, churches wrecked, friendships severed, community life shattered—all because of someone with a bad

spirit! The prayer of David was, "Renew a right spirit within me." God will do this for us if we will wait upon Him.

The Bible also reveals to us that God will give us strength to hold steady and be true to Him in all the changing, pressing, disappointing circumstances of life. The Christian life is not all rosy. Annie Johnson Flint has reminded us so beautifully:

*God hath not promised skies always blue,
Flower-strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.*

*But God hath promised strength for the day,
Rest for our labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.*

So often in the midst of life's battles we fret, worry, become discouraged, and give up. But if we would only wait upon the Lord, He would give us strength—strength where we need it most—*inside*. Then we could say with Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:35-39).

ENCOURAGING DECISIONS

By DELMAR STALTER
Pastor, Churubusco, Indiana

THE WORLD DEMANDS decisions, regardless of the arena of action. These decisions, which often involve others, call for certain choices, and refusal will bring many unhappy consequences. Joshua well knew that worship of Baal and worship of Jehovah, though contemporary, did not fit together, for they were definitely not compatible. Joshua made a bold decision, which established very positively for both him and his family the stand they would take.

Joshua's assertion was, *As for me and my house,*

we will serve the Lord (Joshua 24:15). The gospel has always called for decision. Today, as always, the gospel challenges men with a Saviour who will save, a Saviour who will deliver from sin with all of its attending future consequences.

The gospel of Christ calls men to consecration and the gracious liberty of entire sanctification, a "whole heart" salvation. The halfhearted and double-minded find Christianity to be unsatisfying, as well as destroying for them the pleasures to be found in the "world."

Our gospel throughout the pages of Holy Writ encourages men to live holy lives, lives that are holy in spirit and motive as well as morally and ethically. It calls for a decision to bear the burdens of the gospel ministry; the burdens of its fruits and joys, its persecutions, its disappointments, and its total impact upon a sinful race.

This is not only to be accepted but to be accepted joyfully. Joshua, in spite of the possible social implications or political reverberations, did not hesitate to take his stand. The very boldness of his statement sounds much like a triumphant, sanctified Christian testifying at prayer meeting.

Joshua's decision was right in several ways. Very

noticeably, he based his decision on his knowledge of God—"This book of the law shall not depart out of thy mouth . . ." (Joshua 1:8). He was confident that God would deal according to His Word, for his faith was oriented in spiritual and not material things. Joshua likewise based his decision on his experience in past dealings with God. What happy blessings were to be his because he decided that God would be as faithful in the future as He had been in the past! His observation of the works of God were sure indicators to him of God's hand in the events affecting his people.

Joshua's decision was personal although publicly and positively avowed. He could not and would not depend upon the choices of the crowd or the word of the majority. He knew the issue was one that he must face himself, for he knew that he would finally give account to God for that choice.

His declaration of loyalty to the Lord cut all the "shore lines" and launched him into depths of the will of the Lord. No provision was made for any eventual return to sin.

Joshua's choice was free and unreserved. He was not in any political debt to anyone or any group. He did not owe any homage to other than Jehovah. His choice was for time and eternity. He was free to carry out, unhampered, the will of God in order that the children of Israel might, as a group, arrive at the place of blessing God intended for them to enjoy.

Joshua's bold stand committed himself, as well as his household, to a way of life and to faith in God: and that among a people who wavered, complained, criticized, and frustrated the will of God. Each Israelite was encouraged to take his stand with Joshua and be a part of God's chosen people, by a definite personal choice, for they as a people were soon to move into a land where they would be confronted spiritually and physically by the enemies of both God and man. What a glorious thing to make the choice Joshua did, and encourage the people of God!



*Spring has returned again this year,
In spite of long delay,
For near the garden's edge I saw
A robin yesterday.*

*Although the scene to which he came
Is rather rough and bleak,
He hopes, as I, that it will be
Much brighter by next week.*

*I heard him sing at dawn today,
As if his heart would burst
With joy because he sees ahead
The best, and not the worst.*

*And as above the melting snow
Those tones of triumph float,
I find within my heart today
A warm responsive note,*

*A note of joy no sorrow's night
Or wintry wind can sever;
I sing—for in my Father's house
It will be spring forever!*

By ALICE HANSCH MORTENSON



The Troubled Heart

"Let not your heart be troubled" (John 14:27).

*These are the latter days of troubled hearts,
Of anxious minds, of spirits dulled by care;
How weak we are, how full of human fears!
Where could we go if not to God in prayer?*

*The Man of Sorrows knows our every grief;
His ear is open to our faintest cry.
The end from the beginning He can see;
He searches secrets with all-seeing eye.*

*Waiting in the silence calm and still,
We listen for His voice; within the hour
We rise triumphant, radiant with joy,
Filled with wisdom, courage, peace, and power!*

—CHRISTINE WHITE

The Word of the CROSS



By JOHN LOGAN

THE AMERICAN REVISED VERSION of 1901 presents an interesting translation of I Corinthians 1:18: "For the word of the cross is to them who are perishing foolishness, but unto us who are being saved it is the power of God."

The clause that I particularly want to emphasize is the opening clause, "the word of the cross." The word "preaching" in this text is misleading, because when we think of preaching we conjure up in our minds the image of some man up giving out the Word. But the greatest sermon that was ever preached is the sermon the Cross itself preaches. And this is the sense here. It is not someone preaching about the Cross, but it is the Cross that preaches. The word of the Cross!

This is especially important today in an age when the pulpit has lost its authority. Men are used to judging truth through a personality. If they like the man, they take what he says. If they do not happen to like him personally, they shrug their shoulders and say, "Well, that's just his opinion." But we are concerned about the word of the Cross.

I would like to direct your attention to three portions of scripture where we hear the word of the Cross:

(1) "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). First of all let us notice that no man is making this statement; it is the word of the Cross.

We, along with other evangelicals, have rejoiced in the truth of the substitutionary nature of Christ's death on the Cross. This idea is certainly in the New Testament. But I would suggest further that it is not the main idea of the New Testament. The main thought is that of identification. "Knowing this, that our old man is crucified with him" (Romans 6:6). In the mind and purpose of God, when Christ died, we died. It was God's final judgment on the old Adamic nature.

But that brings to us a more difficult clause, "that the body of sin might be destroyed." We do not accept the pagan philosophy that the flesh is inherently evil. We do not believe that sin is in the body itself. It would be right to say that

our bodies are perfectly neutral. We believe with Charles G. Finney, "It all depends on who is master."

If this be true, how do we explain the phrase "the body of sin"? It refers to the inner principle of sin. Augustine called it "original sin." It is the sin that we inherit as distinct from the sin that we perpetuate by our own willful acts. A man is not a sinner merely because he commits transgressions; a man is a sinner because he has an inward rebellion against the will of God. It is the very genius of the gospel that in God's plan for man's redemption He not only provided forgiveness, but He provided a complete emancipation from the nature of sin itself.

"That henceforth we should not serve sin." It is not so easy to get rid of the old man as some people think. We talk altogether too glibly about it. The total destruction of sin is not effected easily. It entails crucifixion. It takes something more than a mechanical second trip to the altar. It takes the death route.

(2) "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). If the word of the Cross says anything at all, it commands a separation from the world. But of course we need to define the term "worldliness." Some people think it means only externals, but down deep inside they may be activated by the very spirit of the world.

The Cross is the continental divide between the Church and the world, between the Christian and the world. If the way is a narrow way, it is so because Jesus chose to make it narrow. It was He who warned, "Ye cannot serve God and mammon" (Matthew 6:24).

(3) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). The word of the Cross is telling us that the Cross will invade even that realm of a man's right to himself. That is what the symbol of the Cross means, the capital I crossed out. The Cross not only deals with sin or standards, but it invades the area of my legitimate right to myself.

Oswald Chambers says it this way, "We may

*From the Nazarene Weekly, used by permission.

not be able to die to ourselves, but we can die to our right to ourselves." The tragedy is that too many have stopped at the halfway mark in consecration. We need the spirit of complete discipleship these days. It is going to take this to bring revival.

I do not know how long it will be before something pierces our complacency. With the march of communism going forth relentlessly, it will take more than callous, self-seeking, worldly, uncommitted Christianity to turn back the tide!

We need the spirit that will live dangerously for God. We need to be expendable for God. We need to live through the words of the poet:

*Must Jesus bear the cross alone,
And all the world go free?*

*No, there's a cross for ev'ry one,
And there's a cross for me.*

*The consecrated cross I'll bear
Till death shall set me free;*

*And then go home my crown to wear.
For there's a crown for me.*

by
ALLEN M. PARLEE
Nazarene Elder
Williamstown, New Jersey



"LORD, DON'T INCONVENIENCE ME"

When I have a convenient season, I will . . . (Acts 24:25).

This brief quotation from the Bible reflects a deep-rooted and far-reaching philosophy, one which says, "I am favorably disposed toward enjoyment of all the benefits of the Christian life provided no demands are made upon me in return, and provided such life does not interfere with my personal ambitions and carnal desires. Lord, don't inconvenience me. Eventually I may have to submit to inconvenience, but not now."

The words of the text are the words of a fool. They are the thoughts of a procrastinator. But they are also the oft repeated sentiments of Mr. Average Man. Briefly analyzed, the excuses for putting off the "so great salvation" are: I have no time in my life for God, or, I have no place in my life for God. Something else is more important. Though I refuse to let myself think about it, I have another god who must be considered ahead of the God of heaven.

The tragic truth is that most Americans are a "Christian" people worshiping a host of other gods. With our lips we recognize and worship Jehovah, but in reality God is low on the list of many objects of worship. For, in the truest sense, worship is reserved for and bestowed upon the person or object holding top priority in our thinking and planning. If anyone or anything usurps this place from God, it constitutes idolatry.

The unconverted man often says: The Bible is right; God's way is the right way; recognition of Him is the answer, and I'll do it—when I can find a convenient season, when I can take time from more important things. Stay around, Lord. I expect to utilize Your services for my convenience someday!

The nominal Christian frequently says: When I find a convenient season I'll be the kind of Christian I should be, an influential Christian, a witnessing Christian, a committed, dedicated, and sanctified Christian. So, Lord, stay around, please. When I get through this phase of doing the really important things I must do, such as building a career, paying off the mortgage, accumulating an account for the future, and rearing a family, together with all the other things which are more important than You and Your cause, I'll eventually get around to give You the attention You deserve. Because You come first You know—first after the necessities, that is.

Under such terms God becomes simply a matter of convenience, a moral crutch to hold up the staggering and disintegrating standards of decency in a depraved society, an escape mechanism to keep us from hell, a reluctantly acknowledged "only way" to heaven. The Lord is recognized out of simple intellectual expediency because apart from His revelation of himself in the Bible we don't know where we came from, why we are here, or where we are going.

Awake, deluded one—give heed to God's ultimatum: "Repent, and turn yourselves from your idols" (Ezekiel 14:6). "Thou shalt have no other gods before me" (Exodus 20:3). "I . . . am a jealous God" (Exodus 20:5). He must have first place. He will not be relegated to a lesser position.

God's cause will not await your convenience. If any message in the Bible is clear to human understanding it is that *now* is the only divinely recognized time for men to act upon eternal issues. Sinner, repent now—believer, consecrate now. *This* is your most convenient season.



EMPTY THIR

IT IS ONE of the seeming contradictions of life that "no man is free until he has found a master." And it might be added that only when master is spelled with a capital M is our freedom full and rich. It is this truth which George Matheson has sought to express in the familiar stanza:

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqu'ror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.*

Some years ago, when Premier Mussolini was strutting in full force across Italy and much of

the Mediterranean world, someone asked him how he explained his swift rise to power. His answer was, *I found Europe full of empty throne rooms and I simply walked in and took one of them.* That sentence may not be worth much as an adequate account of a dictator's success, but I have remembered it because of its suggestive phrase "empty throne rooms."

The human heart is a throne room. It has only one rightful Occupant, only one King who deserves to reside and reign there. They crucified Him once, but a wisdom that was higher than it realized wrote over His cross, "Jesus the king of . . ." (Matthew 27:37).

Yet here is the blunt truth; if He is not permitted to live and reign in your life, you may be sure that the throne room which is your central self will not go empty. There are watchful, cunning, and ambitious Mussolinis who are going to walk in and pick up the scepter and shout orders to suit themselves.

What unhallowed and ugly hearts some of us possess today! And why? Just because we have allowed the unworthy rivals of Christ the Lord to "take over" and have things their way. Poor Bobbie Burns, the gifted Scot, whose talents might have gone much farther if they had not been tarnished by baser things, came finally to the point of confessing, "The world is such a heavy load upon my mind that it has effaced nearly every trace of God." There you have it—a throne room meant for God, usurped and defiled by appetite and passion!

During the days of Hitler we heard a great deal about the "new order." Hitler loudly proclaimed a "new order" for Europe, an order cut out, of

By BILL BURCH, Pastor, Arlington Avenue Church, Riverside, Calif.

ONE ROOMS .. and a New Order

course, on the Nazi pattern. Japan announced a "new order" for the Orient. The United Nations talked about a "new order" as a cure to some of our international ills. You and I have lived to see very few of these new patterns of international organizations brought into existence. There is, however, a *new order* in our own lives that can start *today* if we will say the word. It is the sovereign rule of Jesus Christ and His love and righteousness.

But make sure of this, you who are seriously interested: Christ's new order never begins in any man's life until that man consents to the crack-up and dissolution of the old order. You have been living as you "jolly well please." You have made your own will rather than God's will the rule of your life. You have told the truth when it was convenient and lied when it was more convenient. You have loved money until it has become your master. You have fed your body and starved your soul. You have been respectable at home and adulterous when you were away from home. You have been kind to some people and a bear for brutality to others. You have frittered away your time in pleasures that are either frivolous or morally damaging, and now the bitter taste of it all is in your mouth.

If you ask when life will be made over for you and God's new order will begin, let me answer it with a story. It is a bit of history running back about a century and a half. England and France were at war. Napoleon was the Hitler of that day in Europe. But England had two aces—Wellington on the land and Lord Nelson on the sea. One day Nelson, Admiral of the Fleet, had

his men open fire on a French man-of-war. Before long the French ship signaled surrender, whereupon Lord Nelson ordered a boat lowered, in which he and some officers rowed over to their prize. Once on the deck of the French ship, they moved toward its captain, who had come out to meet them. The first gesture of the captain was to extend his hand. Nelson refused it with words that left no doubt as to who was in command. "Your sword first!" said he, and the captain promptly obeyed. Out of its scabbard came the gleaming blade. It was the symbol of surrender. Then Lord Nelson stretched out his hand. The two stood clasped for the moment; hostilities had ceased.

There is no use trying to shake hands with Christ, no use trying to make out you are a Christian, no use trying to claim God's peace and favor in your life, unless you are ready, first of all, to hand over the sword of your rebellious will.

Wishful thinking, hope for a better day, half-hearted resolutions to change, practices of wrong that we deal with weakly and compromisingly—these will never save us. But a clean-cut and decisive surrender of the will to a higher Leader than any Admiral Nelson, that will get results.

*My stubborn will at last hath yielded;
I would be Thine, and Thine alone;
And this the prayer my lips are bringing,
"Lord, let in me Thy will be done."*

*Thy precious will, O conqu'ring Saviour,
Doth now embrace and compass me;
All discords hushed, my peace a river,
My soul a prisoned bird set free.*

Good News

about an inheritance

By WILLARD H. TAYLOR

Professor of English Bible, Nazarene Theological Seminary, Kansas City, Missouri

MOST OF US who know what it is to struggle "from one payday to another" at times have indulged in some delusive dreaming in which we imagined that we had received a surprise telegram bringing electrifying news of an inheritance from an "unknown" rich uncle. As expected, these dreams never materialized, and so we went on our way stretching the dollars to pay the rent, clothe the children, and make the weekly visit to the supermarket.

But in the realm of the spirit we have never needed to long for good news about a satisfying, resourceful, and happy life. The Herald has come; the word has been spread abroad—deliverance, yes, full deliverance, from sin is possible.

St. Paul got the word when he was on his famous, life-changing journey to Damascus. He was not only converted that day; he was commissioned also. As a minister to the gentiles, he was to proclaim a message which would "open their eyes" and "turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). It is to be observed that there is nothing partial or fragmentary in the salvation-word Paul was to declare to his contemporaries. Its intention was to open eyes, renew hearts, break the power of Satan over the life, bring forgiveness of sins, and *guarantee an inheritance among them that are sanctified by faith in Christ!* That's the gospel of full redemption!

It is the enigma of Christianity that a large segment of it proclaims the gospel of forgiveness but refuses to declare the word about a holy life. Without a doubt, as James S. Stewart has remarked, pardon is one theme which concerns all without exception, for "all we like sheep have gone astray; . . ." (Isaiah 53:6). The message of forgiveness takes in everyone. But pardon is only the foretaste of salvation. It but makes us heirs of the full experience in Christ.

Pardon, however, does make us rightful claimants on the divine grace for full redemption. The sinner is an alien, a foreigner, an outsider so far as the family of God is concerned, and thus has no claim on the grace of God for cleansing. On the other

hand, the believer is a son and has every right to press his way to the throne of grace and ask for all that he needs for a satisfying relationship with God. Thus forgiveness is not the full work of God for men. Entire sanctification is the ultimate goal, as Paul reminds us, "For this is the will of God, even your sanctification" (I Thessalonians 4:3).

Faith brings forgiveness and faith also brings sanctification. Faith makes possible the gracious release from the guilt of sin; faith likewise effects deliverance from the pollution of sin. The good news for the believer is that, if he will come again in faith to Christ, his heart will be purified of the dregs of the carnal nature and filled with the Spirit of God. This is his privilege, yea, his right as a born-again disciple. Thus the fulfillment of heirship is the sanctifying experience. Charles Wesley caught this truth and expressed it in one of his hymns, which we sing so frequently:

*Breathe, oh, breathe Thy loving Spirit
Into ev'ry troubled breast!
Let us all in Thee inherit;
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

Heaven is the completely realized inheritance of the people of God, but it is reserved for those who are sanctified now. Those who will enjoy the heavenly inheritance must possess some of its riches of grace in sanctifying power here. Paul wrote to the Ephesians that it is in Christ "we have obtained an inheritance" and after believing "were sealed with that holy Spirit of promise, which is the earnest [a large part of the payment, given in advance as a security that the whole will be paid afterwards] of our inheritance . . ." (1:11-14). Heaven is for holy people, made holy by the cleansing power of the Holy Spirit here and now.

An inheritance among them which are sanctified by faith—that is the good news of full redemption!

"God's call, whenever and wherever it is given, is important. Are we tuned to hear the call? That is a basic question. Too often life gets cluttered up. We hear so many voices; so many 'would be' messiahs are sounding off; we see so many hands beckoning us to follow—and we are confused, uncertain. There is a remedy for such entanglements. It lies in our relationship to Jesus, our Saviour and Lord. If that is real, personal, dynamic—then we know the voice of our Master. Jesus said, 'My sheep know my voice,' and that voice is heard and heeded in spite of the milling throng. What comfort and assurance the 'Voice' brings!"—S. T. LUDWIG.

Why Join the Church?

By EVANGELIST HAROLD L. VOLK

Come thou with us, and we will do thee good (Numbers 10:29).

IN THE LAST fifteen or twenty years there has been a marked increase of independency. This is true not only in politics, and in the home, but also in the church.

This is one by-product of Protestantism, for neither the Roman Catholic nor the Greek or Eastern Orthodox church admits that there can be salvation outside of the church.

However, most Protestants agree that church membership is important in salvation. Martin Luther, the leader of the Reformation, wrote: "Outside the church is no truth, no Christ, no blessedness." John Calvin, the second greatest Protestant leader, said, "No man can have God as his Father who has not the church as his mother."

All Christians agree that the name by which we are saved is Christ (Acts 4:12). What does it mean to believe in His name? It means to be a Christian. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Therefore Christ is where the church is. To find Him in order to believe in Him we should go to the church, for He is where the church is.

I

You should join the church because there you will find the most important aids man has ever developed for the cultivation of faith. You might be a Christian outside the church, but you would be a pretty poor sort of one. You owe it to your children to give them at least as much help as you have had in becoming a Christian. Unless you do stay with the church, your children may not even know the meaning of the word Christian.

II

You should join the church because you need the fourfold ministry of the church:

(1) The ministry of *worship*. The church cultivates the practice of worship. The church is not an end in itself, but a means to an end of receiving, interpreting, and sharing the will of God. The church does not serve its purpose unless it assists each participant to see anew the glory of God, trying to burst through the hymns, the scripture, the sermon, and the sacraments. The very purpose of the church is sincere worship of God, bringing man into action in God's service. When you deny yourself the church you deny yourself this aid.

(2) There is the ministry of *education*. The Bible

is the central document of the Christian faith, and it is no easy task to establish the relevance of its teaching to the problems we face today. This calls for most careful planning of a serious educational program through the ministry of the church. If you try to live in isolation from the church, you yet are dependent upon the Christian teachers who made possible the spiritual food upon which you feast in private selfishness.

(3) There is the ministry of *fellowship*. It is a historical fact that the Church began in the homes of the first faithful. This fellowship continues to be a major part of the church's work. We were never meant to live alone, but in communion with others. To separate ourselves from this group, we are not free, but terribly lost.

If we are interested in the things the church stands for, then both moral and intellectual in-



The Cross reminds us that the Kingdom cannot move forward except as we deny ourselves. The world must be won by the outpouring of our lives and gifts to God. You will have an opportunity to give on April 2 . . .

Annual EASTER OFFERING.



tegrity require us to take our place in the church and her work.

(4) Finally, there is the ministry of *social conscience*. Never forget it was a church conference that said: "The church is the champion of man against all that cheapens and degrades him; for the gospel is the charter of man's dignity." The mission of the Church now as always is to proclaim and live out the gospel by which alone man can be saved from sin and judgment, and the world from despair and self-destruction. We must bring the teachings and the example of Christ into our everyday lives—nothing that is good in the sight of God should be outside the church's interest.

Alfred North Whitehead once wrote: "Religion is what a man does with his solitariness." This is true as regards personal faith and commitment. But Wesley's word is truer to the fact: "There is no such thing as a solitary Christian."

Not everyone in the church is saved. Some join the church without saving faith, or lose their faith while members. On the other hand, those who are saved are in the church. Therefore join the church, serve the church, for there "Christ is in the midst."



Department of EVANGELISM

EDWARD LAWLOR, *Secretary*

"TRY CHRIST'S WAY"

The "Try Christ's Way" soul-winning story will go on and on; seed has been sown, and the harvest has yet to be fully garnered in. We rejoice in these totals. Our people witnessed to 1,800,000; 97,000 seekers knelt at our altars, and nearly 11,000 people joined the church by profession of faith. These are statistics, and while they are thrilling, the REAL story of the "Try Christ's Way" program is found in the stories related below. Our "Evangelism First" program continues with Sunday night services of evangelism. In all our churches during 1961, and on through the quadrennium, we must pray and work and win for our Lord, praying for all people the world around that hate may be displaced by love and that all so-called Christian nations shall return to God and His guidance. This is Christ's way!

THE "TRY CHRIST'S WAY" WITNESSING STORY

in . . .

FRANKFORT, INDIANA—A young lady was saved Sunday morning. Hear her testimony: "I was in a terrible wreck. When the police arrived I was walking the road crying, 'Lord, I will obey Thee; I will obey, if only Thou wilt spare my life tonight.' They thought I was irrational, but I knew what I was doing. Through the blood in my eyes I was looking to heaven. I was a sinner. God heard me and He spared my life, but I did not keep my promise. Last week your people visited me, saying to me, 'Try Christ's Way.' This served as a reminder and a warning. I came to church today. I am thankful that now I am saved."

WHITTIER, CALIFORNIA—The pastor delivered a sermon on the subject "Evangelism First." He threw out a challenge to the congregation to pledge all-out effort in winning one soul within the next thirty days. Folks came forward to the altar in token of the pledge made. Among these was Helen. As Helen came forward that morning she came with the realization that if Bill, her husband, were ever to be saved this was the ideal time. She pledged with God full co-operation for the soul of her husband. God set His approval upon her vow by bestowing an intense burden upon her. Bill made known to Helen

that the Lord was dealing with him. A sincere session of prayer settled the question and decided the issue. On Sunday, Bill came out to church and testified to his new-found joy. Already Bill is proving himself a talented and devoted worker. He will be eternally

grateful to his wife for persuading him to "Try Christ's Way."

SOUTHEAST MEXICO—reports a total of 5,566 souls evangelized in one month and are happy that, according to reports from pastors, some of these were converted and have joined the church. SYRIA, LEBANON, JORDAN—report that they had a most blessed and whole-hearted response from pastors and people in the "Try Christ's Way" soul-winning program. They report a total of 5,707 contacts made during the month. Each one of these persons has been visited in person and has heard a clear testimony of God's power to save. Each has been urged to "Try Christ's Way." There have been a total of 165 seekers at the altar.

"SHINING LIGHTS ON SUNDAY NIGHTS"

The Department of Evangelism mailed a special pocket brochure in January, 1961, to all pastors. The brochure was prepared to help our pastors make the Sunday night service a vital part of their evangelistic outreach.

The following are typical replies that we have received from pastors:

Timely, very good. I need new ideas and plans.—*Alberta.*

Thank you. I have need of this and will put it to use.—*Iowa.*

I feel this is one of the best idea booklets that has come out.—*Arkansas.*

Wonderful, stirred me, and feel God will help me do a better job.—*Arizona.*

It is a splendid aid in the program of evangelism in the local church. Thanks so much for it. It is of great value to me and my church.—*Michigan.*

It is excellent and a great and challenging help.—*New York.*

It is really great. Sometimes we pastors are "DRY" of ideas. This is like a refreshing shower. God help us put it to use!—*Oregon.*

This holds the key to our future of putting "Evangelism First on Sunday Night" in our service, and for souls.—*Ohio.*

If this is an example of future helps this quadrennium, our churches should make 1961-64 the greatest evangelistic years in our history.—*Texas.*

The brochure will do absolutely no good—if left lying on my desk. The ideas are very fine if used. We're going all out for our Sunday night services! God help us to do it!—*Washington.*

It stirred me to place a greater emphasis on the Sunday evening service.—*Nebraska.*

Wonderful! May God help us to move out.—*West Virginia.*



GEORGE COULTER, *Secretary*

I Want to Be a Christian

By MARY ANDERSON, *India*

Twenty years ago a young teen-ager came to the missionaries' door. He said, "I have run away from my Hindu home, about two hundred miles from here. I want to stay here at the mission

until I am twenty-one and can take baptism. I want to be a Christian."

This young man was received into our mission and never wavered from his goal. There were many hard times to face and much persecution, but he found Jesus as his Saviour and Lord, and met every crisis at Calvary.

He lived a very simple life in those days, earning about two dollars a month. Then he took some mechanical training and learned to drive a car. Today he is a prosperous and successful layman in the Church of the Nazarene. He married a Christian nurse, and God has blessed their home with six beautiful children.

On Mr. Anderson's birthday we drove forty miles through the jungle to have dinner with this man and his fine family. I thought as we sat there and ate, of Matthew 6:33, "Seek ye first the kingdom . . . and all these things shall be added unto you."

Thank God for this Christian home.

Good News from New Guinea

These are good days. God's presence has been very real. Our boys' school has been on vacation for a month and the boys will be returning to school next week. It will be good to have them back again. I miss them running about on the station, and I love teaching them too. Remember our school when you pray—won't you?—that the boys will not only be quick to learn from their books, but will also have more of God's presence and power this year in their lives.

We have just recently taken full charge of the Sunday services here at Kudjip. It's quite an experience, for we lead the singing, teach the Sunday school, do most of the praying, and give the message! However, it is much easier than it was five years ago. The people do participate in the singing now; for a while, in the beginning, Sidney and I did all the singing.

We have an excellent interpreter. He is a Christian and prays very freely in the services. It is a real miracle the way he came to us. Mrs. Conder was out in the bush one day holding services with some of the women when Gwola came up and sat down with them. He entered into the singing and the service enthusiastically, and then continued coming each week. He surprised Mrs. Conder by asking to help lead the singing and to pray. He told her he belonged to Jesus.

Mrs. Conder brought him down to the station to help here, and he has been here ever since. He has great possibilities, I feel, for he has already expressed the desire to go out among his own people and tell them about Jesus. He comes to the night class I have for some of our adult boys here on the station and is learning to read and write pidgin as well as studying the Bible. Do pray that Gwola will give himself fully to God and be a real blessing and influence among his people.

When we came out the first time we wanted to learn the language of the people but there was never time left from more pressing demands to give to

it. Since the language is completely unwritten it has to be dug out from "scratch." But this time the desire to speak to them in *their* language is intensified. On Sunday afternoons I have been walking up into the bush to visit in the women's huts. As we sit there together, I can scarcely stand not being able to converse with them freely. I have been trying to say a few sentences in the native tongue each Sunday in service, to become more acquainted with it. But it has created a problem I hadn't anticipated. The people now

come up to me smiling, and start talking fluently without any interpreter. When I don't understand, they look surprised, and say, "But you savi our talk finish!"

How do you explain to them that reading a few sentences from a paper after spending hours with an interpreter listening, and then practicing, is not really knowing the language "finish"?

We do need your prayers that we may master this language and be able to speak to these people freely.—WANDA KNOX, *New Guinea*.

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NAZARENE

JUNIOR FELLOWSHIP • TEEN FELLOWSHIP • YOUNG ADULT FELLOWSHIP

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PAUL SKILES, Secretary

Teen Training Conference

Recently the Southern California District conducted a three-day Holiday Hi Training Conference. The purpose? To give practical guidance to local teenage leaders. Each of the 127 enrolled attended three required classes and also one elective class which dealt with an area of leadership in which he was particularly interested. Subjects of four general sessions were: "The Church of the Nazarene Faces Today," "Must a Christian Take a Back Seat?" "The Surrendered Life," and "Effective Devotional Patterns of Personal Christian Living." District President Reuben Welch and Conference Director Ray Gery termed the conference "the finest ever held."

District Bible Quizzes

The Southwestern Ohio District is basing its annual Bible Quiz on the Book of Matthew. A list of 291 questions has been prepared to help the youth in preparing for the quiz.

On the Northern California District the subject of the quiz will be the Book of Romans. The finals will be held at the district camp meeting in August.

Local Presidents' Conference

Thirty-five attended the Colorado Local Presidents' Conference at Denver First Church in December. Mrs. James Hamilton presented an excellent workshop on program planning and presentation. Dr. L. J. Du Bois brought an inspirational message on "The Glory of Young People's Work." Time was also given to promotion of district projects.

News Notes

Out of about 5,000 witnesses reported in the Birmingham Zone on the Alabama District in October, 4,189 were made by teen-agers.

The Missouri District is laying plans for a Young Adult Retreat. Over one hundred have indicated an interest in it.

The Chicago Central District reports that they have completed 76 per cent of their project, the dining hall at the district center; \$5,800 has already been raised and it is expected that the remainder will be in by March 1.

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By J. W. ELLIS

Topic for
March 5:

Jesus Gives a New Commandment

SCRIPTURE: John 13 (Printed: John 13:1-5, 12-17, 34-35)

GOLDEN TEXT: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another* (John 13:34).

The anemic, weak, half-baked follower of the Lord Jesus Christ will fail this examination. It's just too tough. It allows not for hesitation, excuse, or reservation. No room for pride. Oh no, brethren! It smacks hard at it. No armchair philosophy here, nor one-day

a-week-religion. Whew!—it sends you reeling from the rugged truth of pride-puncturing service to others.

So, reader, just between you and me, we're in for a rough time. But we might as well wake up to the fact that the New Testament is not a collection of fairy tales nor bedtime stories. It is the flesh-and-bone, sweat-and-blood, day-and-night struggle for the souls of men.

It is time we quit playing marbles and move up to the mountain.

Supper was over, and before the dirty dishes were cleared from the table the devil had planted the seed of betrayal in the heart of Judas Iscariot. Poor Judas. Poor? Yes. That was one of his troubles. So tired of being poor was he that he craved to be rich. It was quite natural to price the only merchandise he had: *Jesus, thirty pieces of silver.* Sold! In the transaction Judas lost Jesus, his silver sack, and his sordid soul. Stock market wise, it was the worst sale ever made.

Now to the test: Jesus laid aside His supper garments, girded himself with a towel, filled a bason with water, and began to wash the feet of the disciples, including Judas. Humility? It was in action! Service? It too was in action. And the disciples were so stunned they could barely move.

Master and Lord they called Him. For fear they would not get the point, Jesus emphasized that as servants they would not be greater than their Lord.

Public Morals and YOU!



In his new book, *What Shall We Say About Alcohol?* Dr. Caradine R. Hooton outlines a positive approach to the problem of drinking alcoholic beverages—one of America's most menacing social problems. Dr. Hooton has this to say about alcohol: "At best man is a soul. It is for this reason that alcohol is a major enemy. The man who drinks always runs the risk of damnation both here and

hereafter. Alcohol does more than blur the brain: it disturbs the nervous system, upsets the digestive and circulatory operation, and blinds the spiritual insights. Drinking stymies achievement, as it drugs the mind and depresses bodily functions. Alcohol defeats life's larger purposes by supplying inadequate 'satisfactions' which arrest true progress and halt creative pursuits. Reliance upon the 'glass crutch' results in immaturity and ultimate alienation from God."

One of Dr. Hooton's most penetrating insights is stated as follows: "Drinking actually sets up a rival god. Idolatry from the illusion that intoxicants provide a more adequate source of life than God supplies."

An encouraging statement by Dr. Hooton is: "We are comforted to find that 75 per cent of the people of the world get along very well without beverage alcohol." The enormity of the social sins of our day often tempt one to feel that nearly all have bowed their knees to Baals of this twentieth century.

**EARL C. WOLF, Secretary
Committee on Public Morals**

Therefore they would have to gird themselves with the towel of service. To be great they must minister and serve others, not themselves. To say the least, the examination made their supper difficult to digest.

The big stick is still popular. And the whip. And the big voice. Muscle strength and power of position still dominate the thinking of modern man.

Jesus would turn it around. The greater hand is the helping hand. The biggest voice is the kind voice. The greatest strength is lifting strength. Service is the test of discipleship.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



News of the Churches

Britt, Iowa—The Britt Zion Church recently closed a very profitable revival meeting with Dr. A. L. Parrott as the evangelist and the Jantz family as the singers. Some forty new people attended the revival services, with sixty-two seekers at the altar. God gave us some new families, and individuals praying through, for which we give Him praise. We are in our second year here, and enjoying the work with these good people.—**HAROLD HENRY, Pastor.**

Columbus, Ohio—The Frank Road Church recently enjoyed the best revival meeting of its history, with Evangelist Ellis Blythe as special worker. God blessed and gave fifty-seven seekers at the altar in the eight-day meeting, also several who sought God for healing. Brother Blythe is a deeply spiritual preacher, and under the blessings of God our people were encouraged and built up in the faith. Several new members were added to the church.—**LORAN STRAHM, Pastor.**

Evangelist R. C. Stabler writes: "I wish to thank our many friends who prayed for me and sent messages of encouragement since my undergoing a serious operation last December 30. I am much better and plan, the Lord willing, to resume my evangelistic work beginning March 1."

Charleston, West Virginia—Southeast Church has experienced an outstanding visitation of old-time revival fervor and victory. During a fifteen-day Laymen's Evangelistic Crusade, at least seventy-five

persons found victory at the altar, many of them fine young people and young married couples. The Crusade was sponsored by the Laymen's Evangelistic Committee of the local church. This group was organized last September and began at once, with the approval and encouragement of the pastor and church board, to work and pray for a spiritual awakening in our midst. The motto was, "Look Up—Go Out—Bring In," and our people began to do just that. The laymen took charge of the midweek prayer meetings, devotional services on Sunday, and organized visitation and evangelism groups for specialized home evangelistic services. It was truly a co-operative effort, with Sunday school teachers, young people's leaders, church board members, and other faithful laymen working together, and God richly blessed. We are united behind our pastor, Rev. James Hamilton, and now making plans for the second phase of our Crusade—an intensified program of training and instruction.—**CLYDE M. PRITT, Reporter.**

**1 1/4 Million
Dollars
in
Easter Offering**

It was the happy thought of some generous person to arrange a special gathering for only retired Nazarene ministers and their companions, just for praise to the Lord, fellowship, and prayer. A few of their number, less aged than others, took the burden of preparing supper in Fellowship Hall, First Church, Nampa, Idaho. The meeting was unique, especially in the matter of attendance. Nampa is the home of more than two thousand Nazarenes, including many retired Nazarene ministers. It was a time of happy reminiscences of pioneer battles, of trials and triumphs, discouragements and glorious victories, while laying foundations for our glorious church of today. How inspiring to this old soldier of the Cross to note the glow of holy faith, the shine on wrinkled faces, the silent tears of overflowing peace, and the wholesome, convincing unity of triumph and joy that marked the testimonies and closing prayers!—IRA E. HAMMER, *Reporter*.

Somerset, Kentucky—In June of 1960 our old parsonage on Holmes Avenue was sold. About that time Rev. Wilber O. Kerrick came as pastor, and immediately plans were completed to build a new parsonage. The church owned desirable lots next to our church building, on the corner of Rosewood and Crawford Avenues. As a result we have a beautiful red-brick, three-bedroom parsonage. Under the efficient leadership of our new pastor, and a lay-member contractor, together with wonderful co-operation on the part of members and friends, this fine piece of work has been accomplished with finances better than when the building was started. We give God praise for His blessings on the Somerset church.—MRS. HARRISON FLYNN, *Secretary*.

Dallas District Preachers' Meeting

The fifty-second Dallas District Preachers' Meeting was held in Denison, Texas, January 16 to 18, with Dr. Paul H. Garrett, district superintendent, presiding.

The meeting was opened with an inspiring message by Dr. T. W. Willingham, our special speaker. His magnanimous spirit was felt by all as he brought soul-stirring messages in service after service. In the Tuesday evening service, as Dr. Willingham spoke from John 16, the Spirit came upon the scene and shouts of victory arose from the hearts of the people.

We were all encouraged with the reports of district officers, relating past accomplishments, as well as presenting definite plans for the future. It is a pleasure to work with men who are all out for the cause of Christ and His Church. A beautiful spirit of harmony prevailed in every session.

Pastor Lawrence Gholson and his fine people of the Denison church went all out to make our stay an enjoyable one. All those present appreciated the warm spirit of hospitality on the part of the people of Denison.—L. EUGENE PLEMONS, *Reporter*.

"Looking ahead is a good way to keep from falling behind."

"SHOWERS of BLESSING"

Program Schedule

March 5—"Receiving Through Surrender," by T. W. Willingham

March 12—"Be Still and Know," by T. W. Willingham

March 19—"Prayer—Victorious Warfare," by T. W. Willingham

March 26—"Palm Sunday—Temptation and Triumph," by T. W. Willingham

Moultrie, Georgia—First Church recently enjoyed a wonderful revival under the ministry of Evangelist C. B. Fugett. Many folks who had been in the church from the beginning said it was the best revival they had witnessed. With his wonderful spirit and anointed preaching, God greatly used Brother Fugett, and scores of people prayed through for regeneration and entire sanctification; also a number were healed. Since coming here about eighteen months ago we have enjoyed our work with this wonderful group of people. They love God and believe in "Evangelism First."—A. WAYNE MILLS, *Pastor*.

Announcements RECOMMENDATIONS

Rev. Everett A. Johnson is an evangelist and an elder in our church. It gives me pleasure to recommend him to our churches. He will hold a good revival meeting for your church. Write him, 304 Thompson, Bossier City, Louisiana.—T. T. McCord, Superintendent of Louisiana District.

Rev. Milford E. Barrows is a fine young man who is entering the evangelistic field. I recommend him to our churches. He is available for revival meetings. Write him, 408 St. Denis St., Natchitoches, Louisiana.—T. T. McCord, Superintendent of Louisiana District.

BORN—to William and Olive (Purinton) Rumbarger at Chicago, Illinois, a son, Wallace Edward, on January 25.

—to Rev. and Mrs. John A. Flowers of Dickinson, North Dakota, a son, Robert Allen, on January 17.

—to James and Shirley (Metz) Caldwell of Canadian Nazarene College, Red Deer, Alberta, Canada, a daughter, Sharon Joyce, on January 10.

—to Rev. and Mrs. Don Farrand of Palo Alto, California, a son, Tobin Edward, on January 7.

—to Don and Debbie Surface of Charleston, West Virginia, a daughter, Terri Lyn, on January 3.

SPECIAL PRAYER IS REQUESTED by a man in Ohio, never been saved, and who because of his wickedness has caused his wife to lose God out of her heart and life (once a wonderful Christian); now she is very ill—he is truly penitent and wants prayer that both of them may get to God;

by a Christian lady in Illinois that God may touch and heal her body if it is His will;

by a friend in Illinois that God may undertake and help in relieving her financial pressure, also that an unspoken request may be granted speedily;

by a reader in Indiana that "my husband might have a good, steady job and that I might be healed of a nervous condition";

by a Christian brother in Ohio that God may help his son in solving two big problems, that his wife be healed, and that he may find God's full will for his life;

by a Christian lady in Montana for a man, a former salesman, an acknowledged alcoholic, and now trying desperately to get help—he needs God for deliverance from the drink habit, also special guidance as to work for the future; and also for physical help for his mother, a new Nazarene;

by a Nazarene lady, now past eighty years of age, in a guest home in California, crippled with arthritis and neuritis, that God may save her family, especially a son, now nearly fifty years of age;

by a mother in California for her daughter, that the Lord will touch and heal her neck, and also heal her of a severe nervous disorder, and that she may be saved and sanctified, and for the salvation of the rest of her family;

by a lady in Illinois for the healing of her hand, and also that she may be restored to her job;

by a Christian friend in Ohio that a father may be saved and helped, and also for a very special unspoken request;

by a Nazarene lady in Indiana for the special touch of God upon her husband, who is a diabetic—they both believe in prayer; for a friend who needs work badly, and that she and her husband will be faithful to God; for special help for a pastor friend, and for two silent requests;

for a Christian lady in Kentucky that God will help her physically—she has been under a great strain for the past seven years due to illness in the home, and now their savings are exhausted—she believes God can undertake for her in this need;

by a friend in New Mexico that he may become a better Christian and be more useful in the Lord's work, also for the salvation of his brother and deliverance from the liquor habit, and for four very special unspoken requests;

by a Nazarene lady in Indiana for the complete recovery of their pastor from an operation—she believes God is able.

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San Antonio	May 4 and 5
Canada Pacific	May 11 and 12
Alaska	May 18 and 19
Maine	June 8 and 9
New England	June 14 to 16
Canada Central	June 22 and 23
Canada West	July 6 to 8
Oregon Pacific	July 19 to 21
Southwest Indiana	July 26 and 27
Wisconsin	August 10 and 11
Missouri	August 16 and 17
Houston	August 23 and 24

G. B. WILLIAMSON:

Washington Pacific	May 3 and 4
Northern California	May 10 to 12
British Isles South	May 19 to 23
British Isles North	May 26 to 29
Northeast Oklahoma	June 28 and 29
Minnesota	June 30 and July 1
Colorado	July 20 and 21
East Tennessee	July 26 and 27
Iowa	August 9 and 10
Northwest Indiana	August 23 and 24
Kansas City	August 30 and 31

SAMUEL YOUNG:

Mississippi	May 10 and 11
Florida	May 17 and 18
Alabama	May 24 and 25
Rocky Mountain	June 8 and 9
Nebraska	June 28 and 29
West Virginia	July 6 to 8
Michigan	July 12 to 14
Kansas	August 2 to 4
Kentucky	August 9 and 10
Tennessee	August 23 and 24
Southwest Oklahoma	September 13 and 14
Joplin	September 21 and 22
North Arkansas	September 27 and 28

1 1/4 Million Dollars
in
Easter Offering

D. I. VANDERPOOL:

Washington	May 3 and 4
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Northwestern Illinois	August 17 and 18
Indianapolis	August 23 and 24
Georgia	September 13 and 14
Southwest Oklahoma	September 20 and 21

HUGH C. BENNER:

Abilene	May 10 to 12
Los Angeles	May 17 to 19
Southern California	May 24 to 26
South Dakota	June 21 and 22
North Dakota	June 29 and 30
Southwestern Ohio	July 5 and 6
Central Ohio	July 19 to 21
Illinois	July 27 and 28
Akron	August 2 and 3
Dallas	August 9 and 10
Louisiana	August 30 and 31
South Arkansas	September 20 and 21

V. H. LEWIS:

Idaho-Oregon	May 3 and 4
Northwest	May 10 and 11
Arizona	May 24 and 25
New Mexico	May 31 and June 1
Albany	June 28 and 29
Canada Atlantic	July 4 and 5
Northwestern Ohio	July 12 and 13
Chicago Central	July 19 and 20
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	September 13 and 14
North Carolina	September 20 and 21
New York	September 29 and 30

the Answer corner

Conducted by W. T. PURKISER, Editor

If sanctification is essential to entrance into heaven, how can one be saved at the new birth? If we are saved when we are "born again," what are we saved from? Can a person be saved and get lost?

The word "saved" and its companion term "salvation" are two of the most wonderful words in the Bible, and have a richness and breadth of meaning which is often overlooked. In general, they stand for the total redemptive work of God in our lives. Dr. J. B. Chapman wrote, "Salvation is the great word of the gospel, being, in a sense, a summing up of all the acts and processes involved in that glorious message of good news."

We get into much confusion because we have the habit of confining the words "saved" and "salvation" to only one part of God's work in our redemption. That is, we use "saved" as if it meant only converted, forgiven, justified, or born again. But this is much narrower than the Biblical use of the term.

When we are converted, our sins forgiven, and we are born again, we then are *saved from the guilt and power of our sins*. Sins of the past are forgiven, and sinful habits are broken. This is the use of the term, for example, in Matthew 1:21, "Thou shalt call his name JESUS: for he shall save his people from their sins;" and in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Theologians call this "initial salvation" or "free salvation."

However, when we fully consecrate our redeemed lives to the Lord and are sanctified wholly, we then are *saved from the indwelling nature of sin*, the carnal mind, which is enmity against God (Romans 8:7). The term salvation is used in this sense in II Thessalonians 2:13; Titus 2:11-14; and Hebrews

7:25. This is rightly called "full salvation," and is set forth in the New Testament as God's will and purpose for all His children (I Thessalonians 4:3; Hebrews 12:14; I Peter 1:15-16).

But salvation is not only *free* and *full*; it also has a future dimension. It will be *final* when Christ comes again, or when we go to be with the Lord. Then we shall be saved from the effects of sin in our physical bodies, the scars we have borne in our humanity. This is the meaning of the term "saved" or "salvation" in Matthew 10:22, "He that endureth to the end *shall be saved*"; Acts 15:11, "But we believe that through the grace of the Lord Jesus Christ *we shall be saved*, even as they"; Romans 13:11, "Now is our salvation nearer than when we believed"; and I Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

With these facts in mind we may understand better the New Testament answer to the last question, "Can a person be saved and get lost?" Certainly one may be initially saved—saved from the guilt and power of his sins; and even fully saved—saved from the stain of inner sin; and still tragically "crucify . . . the Son of God afresh, and put him to an open shame," and thus lose the crown of life (Revelation 3:11).

But let me hasten to say, it *need not happen so*. God has provided such abundant resources in His grace that rarely indeed is one really and truly *fully saved* who does not persevere to the end. That there are many "backsliders" may be admitted, but many such have really had little from which to "slide back."

Are there any scriptural grounds why we observe Easter Sunday? The Bible says it was three days and nights after the Crucifixion when Christ arose. That wouldn't make Easter be on Sunday, would it?

There are the very best of grounds for observing Easter on Sunday. Each of the four Gospels declares that it was "the first day of the week," or as the Greek has it, "the first day sabbath," that Christ was raised from the dead. The most frequent New Testament de-

scription of the time of the Resurrection is "the third day." Scholars are inclined to understand the "three days and nights" as a Hebraism, pointing out that in Bible times any part of a day was commonly spoken of as a whole day.

You can test the quality of the church in a machine age by asking if it still knows how to make men sing.—LYNN HAROLD HOUGH.

If you want to stay young, associate with young people. If you want to get old in a hurry, just try to keep up with them.

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I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast!"
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.



I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!"
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

by
Horatius Bonar

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright!"
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till trav'ling days are done.